Prudent Silence.

A

SERMON

Preached

In *Mercers Chappel*,

To the *Lord*[v] *Mayor* and *CITY*.

Jan. 14. 1648.

Shewing,

The great *Sin* and *Miſchief*

OF

Deſtroying Kings:

Dehorting from taking away our Late

Soveraign;

And deterring all from like wickedneſs.

By *Cor. Burges*, D. D.

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TO
The Kings moſt Excellent
MAJESTY.

VOuchſafe (Gracious Soveraign) to accept this mite humbly preſented unto your Majeſty, as part of my endeavours for preventing (if it had been poſſible) that bloudy Trial of your Royal Father; to whom, as alſo to your Majeſties Grandfather, King *James*, I had the honour to be a ſervant.

For this Sermon, and for penning a *Vindication of the Miniſters in and about London*, I was threatned to be tried for my life. In order whereunto, I was convented (*Febr.* 5. 1648.) before a Committee of the then Houſe of Commons. But, to their faces I expreſly proteſted, that *had I thought they had even had the leaſt intention to take away the Kings life; I would have been hang'd at my door before I would have ſtept over my threſhhold to have ſpoken a word in their Cauſe.* And added; *that I would have been glad with all my heart to*

have been hang'd, to have ſaved His life.

More I could not do. I forbear to ſay what I ſuffered for that little. My buſineſs is, not to complain; but, by *this Publick Act*, to *give teſtimony of* my ſincere Loyalty, and reſolution to *yield all due obedience to your Majeſty as a faithful Subject.*

Bleſſed be that God, who hath given ſuch an happy, ſeaſonable, and unexpected Reſtoration of your Majeſty unto Us. He ſanctifie your long and ſharp afflictions, not only to your Majeſty, but unto all your loving Subjects.

Now he who hath brought you, upon the wings of his favour, and of your Majeſties gracious affections, into the arms of our Love, make you another *David*, or *Joſiah* to us all; Long preſerve your Majeſties Life, and proſper your Reign above, and beyond all your Progenitors. So prayeth ſtill

May 31.
1660.

Your Majeſties moſt humble and Loyal Subject,

Cornelius Burges.

To the
RIGHT HONOURABLE,
THE
LORDS and COMMONS
IN
PARLIAMENT.

Most Noble Lords and Gentlemen,

THE *ſtupendious goodneſs of our moſt Gracious God in ſuch an extraordinary (yet not undeſired) reſtoring of the Kings Majeſty, without blood; and, in giving him the heart of* David, *to ſeek the good of all his loyal Subjects, without diſtinction, (unleſs of ranks and degrees;) hath put me not only upon the humble offering of this ſmall Piece at his Majeſties feet; but, to preſent it alſo to both the honourable Houſes of Paliament, that I may yet further manifeſt my Loyalty to his Majeſty, and my Duty to your Honors; for vindicating mine innocency from all unjuſt Calumnies wherewith malice or ignorance may aſperſe me.*

I

I have (to avoid tediousnesse in reading) contracted the former part of my Sermon now presented; but have faithfully given you the Application, without alteration or addition, as divers yet alive are able to testifie. And this, I the rather now publish, for deterring all from putting forth their hands against his present Majesty, or any of his Successors, as well as to declare my former actings. The God of Wisdom, and Father of Mercies, sit constantly among you, to direct, steere and prosper all your Consultations & Proceedings, for advancement of the Gospel and Kingdom of his dear Son, to the glory of his great Name, the promoting of the power of godlinesse, and the terrour of all that do evil; Which shall ever be the prayer of

May 31. 1660.

Your Honours most humble and cordial Servant,

Cor. Burges.

Prudent Silence.

Amos 5. 13.

Therefore the prudent ſhall keep ſilence in that time, becauſe it is an evil time.

TO *every thing there is a ſeaſon, and a time for every purpoſe under heaven* (a), ſaith the Spirit of Wiſdom by the wiſeſt of men. And, in enumurating particulars, he tells us, *there is a time to keep ſilence, and a time to ſpeak* (b). There may be a ſinful *ſpeaking*, as well as a ſinful *ſilence*; as well as a needful *ſpeaking*. Neglect not therefore this Text, although uttered by a plain Country *Herdsman* of *Tekoah*, (belonging to *Judah*,) not bred a Prophet (c), yet inſpired by the Holy Ghoſt to be a Propbet of the Lord unto *Iſrael*; and ſo acknowledged by the Proto-Martyr St. *Steven* (d), and by St. *James* the Apoſtle (e).

a Eccleſ. 3. 1.

b Verſ. 7.

c Amos 7. 14.

d Act. 7. 42

e Act. 15.

This Prophet being ſent of God to *Bethel*, 15. then the *Kings Chappel* and *Court* (f), there he propbecyeth the lamentable Captivity of the *Ten Tribes* by the *Aſſyrian*; and, for alleviating

f Amos 7. 13.

what could not then be averted, he exhorteth them to timely repentance of their high provocations. Wherein, the more to justifie God, and to humble his people, he gives in a List of sundry of their crying *transgressions* and *mighty sins*, all *known* to God. Among which, their *afflicting the just*, their *taking of bribes*, and *turning aside the poor in the gate* (that is, in their Courts of Judicature) *from their right*, verſ. 12. were not the leaſt: For, thence he inferreth; *Therefore the prudent ſhall keep ſilence in that time, becauſe it is an evil time.*

In which words there is no difficulty, as to their Grammatical or Literal ſignification. Howbeit, Expoſitors differ about the Theological ſenſe and meaning of them. I have neither time nor minde to reckon up all their differences, which, in a qualified ſenſe, may be beſt compoſed by taking in all, or moſt of their Expoſitions into our enſuing diſcourſe, as the Adequate and juſt Latitude of the Text.

Wherein we have,

1. An *Aſſertion*, declaring a *ſilence* of the beſt, in the worſt of times; *therefore the prudent ſhall keep ſilence in that time.*
2. A *reaſon* of that ſilence, *becauſe it is an evil time.*

Theſe two (had we time) deſerve handling apart: But becauſe I muſt uſe expedition, and haſten into the bowels of the Text, I purpoſely wave the diſtinct proſecution of them, and pitch upon one main point, which takes up the whole, *viz. That evil times muſt make wiſe men ſilent:* Or, more fully, thus:

In

In evil times, such as are truly wise, must keep silence, upon this account, that the times are evil. Observ.

For the Prophet here foretells, not what they will do, out of infirmity; but, what they shall and must do out of prudence and duty.

For more profitable prosecution hereof, I shall endeavour to shew, 1. who is the *Prudent* man, 2. what his *keeping silence* is, 3. what those *times* are wherein he is to be *silent*, 4. the grounds or reasons of that silence, 5. I shall close all with some brief Application.

I. Who is the *Prudent man*? The Prophet intends not here a mere State-Politician, who is *wise* onely *in his own generation*, abounding in *the wisdome of this world*; and, in all things, acted and acting by carnal principles, which look onely, or chiefly, at his own interest and advantage: For this, as a cunning gamester, in all places and times he temporizeth by flattery, or silence, with all whom he hopes to make his Ladder, or Prop; and ever strikes in with the strongest side, be their ways and courses what they will. This *wisdome* and *prudence* God accounts *foolishness*, which he will destroy, and bring to nothing the understanding of such prudent *fools* (g); and take such wiselings *in their own craftiness* (h); causing their very wisdome, wherein they glory, to become their shame, and confusion. 1. *Who is the* prudent *man.*

(g) 1 Cor. 3. 19.
(h) 1 Cor. 1. 19.

But the Spirit of God here speaks of the truly wise man, that by God himself is *made wise unto salvation* (i), as to the main; and *endued with prudence and understanding* (k), (even with that *wisdom which is from above*) (l).

(i) 2 Tim. 3. 15.
(k) 1 Chron. 22. 12.

which makes him *prudent in matters* and beha-
l 1 Sam. 16 viour towards all, according to godlineſs (*l*).
18. He is one that hath not onely a wiſe head, but a wiſe heart too; and therefore is by Gods own
m Prov. 16. approbation called *prudent* (m), behaving him-
21. ſelf wiſely in his whole converſation with men. The Original word משכיל, tranſlated *prudent*, is from the root שכל, which, in *Hiphil*, is *Hiskil*, he *underſtood*, he was *wiſe and prudent*, and inſtructed others to be ſo too: This is the native ſignification of the word, importing an Intelligent man of great parts and diligence; well inſtructed, and able to inſtruct others: one that wiſely taketh notice and obſerveth, pondereth and ſeriouſly weigheth all things that Providence diſpenceth to, or againſt himſelf or others; and accordingly demeaneth himſelf with all circumſpection, accurateneſs, and warineſs in all his ways and deportment; not as a
n Epheſ. 5. *fool*, but as one truly *wiſe* (n). He is able and
15. careful to behold, diſcern, underſtand and improve the ways, works and mind of God in
o Eſay 26. them, to *learn righteouſneſs* from them (*o*), and
9. accordingly to ſteere his courſe wiſely, ſafely, and acceptably to God.

It is true, that Chriſtian *Prudence*, which is ſpiritual and heavenly, is converſant, chiefly *circa media ad finem ultimum*, about thoſe means which tend and bring man to his laſt and higheſt end, even everlaſting bliſs and glory. Howbeit, it extends alſo (and that upon this very account of attaining that higheſt end) even to a ſerious and wiſe conſideration of the times, and an improving of them in order to his ſpiritual

ritual good. *The wise mans eyes are in his head* (p); that is, *to behold the works of the Lord, what desolations he maketh in the earth* (q). He onely *understandeth and knoweth the ways of the Lord*, to be *righteous*, and how to *walk in them*, while *transgressors fall therein* (r). He onely knoweth aright when *to hide himself*, when he *foreseeth evil*, while *the simple pass on and are punished* (s). He is one of those Children of *Issacar, men that have understanding of the times, to know what Israel ought to do* (t). Thus, *every prudent man dealeth with knowledge* (u), and *looketh well to his going* (w), because, as *Cyril* well characterizeth him (x), he is *συνίσων δυνάμεως*, mighty in understanding, to comprehend and contract as it were into, or under one head-piece and heart, all things which by a wise man are to be done. This is our Prophets *prudent man.*

p Eccles. 2. 14.
q Psal. 46. 8.
r Hos. 14. 9.
s Prov. 22. 3.
t 1 Chron. 12. 32.
u Prov. 13. 16.
w Pro. 14. 15.
x In Loc.

II. What is he to do? He *shall keep silence.* I will not trouble you with the pretended differences that some Criticks make between *silere* and *tacere*, between *keeping silence*, and *not speaking*, but leave that to their decision who have sought this knot in a Bul-rush. The Spirit of God here is not so curious, but takes in so much of both, as makes the *prudent* man to *keep the door of his lips*, when he discerneth that it is *no time to speak.* Then, *he that keepeth his mouth, keepeth his life; but he that openeth wide his lips, shall have destruction* (y): for, *a prating fool shall fall* (z).

2. *what silence he keepeth.* Vid. Calen. in *silere*, & *tacere.*

y Prov. 13. 3.
z Prov. 10.

Silence is indeed sometimes put for a quiet submission of heart to Gods dispensations, with-

out murmuring or clamours; *to sit alone, and keep silence*, even under Gods *yoke* (a): to be *silent to God* (b), even when he deals most sharply. Sometimes it is put for *death* and the *grave*; *The dead praise not the Lord, neither they that go down into silence* (c): sometimes, for laying all *waste*, which is called *a bringing to silence* (d), because then, there is found none to speak for them whose provocations have drawn out the wrath of God upon them: nor are they there able to speak for themselves.

But here, *keeping silence* is put for withholding the tongue from speaking, especially in the presence and hearing of such as are wicked, who are *despisers of them that be good*, making a mock of any thing spoken to them for their good; whom God hath marked out for destruction. Here, the *prudent will keep his mouth as with a bridle, while the wicked is before him: he will be dumb with silence, and hold his peace even from good* (e), (although to his grief) rather then *cast his pearls before swine* (f). Nevertheless, even then, he will not forbear to speak unto God himself (g), nor unto such as *fear God*, who in such times *speak often one to another* (h), to condole the evil of their times, and to stir up each other to go on in godliness, *love and good works* (i), against all oppositions.

So then, the prudent mans silence is not the holding of his peace when and where he ought to speak; but his not speaking when and where (by warrant from God) he ought to hold his peace. For the more clear and profitable understanding hereof, we must know that there is

a Lam. 3. 28.
b Psal. 37. 7.
דום ליהוה
c Psal. 115. 17.
d Esay 15. 1.
e Psal. 39. 1, 2.
f Mat. 7. 6.
g Psal. 39. 34.
h Mal. 3. 16.
i Heb. 10. 24.

a *silence* which is *sinful*, as well as a *silence* which is *lawful* and warrantable.

1. *Sinful silence* is the not speaking what we ought, and as we are in duty bound by God to speak; whether it be in not giving testimony to, and *witnessing a good confession* touching Christ, his truth and cause, when opposed by the world. In any of which, *if we*, by silence, *deny him, he will deny us* (k). This, the *prudent* will not yeild unto, whatever it cost him for speaking, and whoever commanded him not to *speak at all* (l). Or whether it be in not interceding for the Church in her calamities, either unto man, according to our interest, power and opportunity, as *Esther* unto the King, in behalf of the *Jews* appointed to destruction by the malice and potency of *Haman* the Kings Favorite (m); or unto God, who commandeth all, but especially his *Watch-men* and *Remembrancers, not to keep silence, but to give him no rest, till he establish, and till he make Jerusalem a praise in the earth* (n). Or lastly, whether our silence be in not *speaking often* to such as *fear the Lord*, to comfort and encourage them in evil times (o): and in *rebuking our brother* or *neighbor plainly*, when we see him going on in any wicked courses, and not, by our silence, *suffer sin upon him*. Such silence God condemneth, as the *hating of our brother in our hearts* (p): and *he that hateth his brother, is* (in Gods account) *a murderer* (q). This may serve for a taste of that *sinful silence* which the truly *prudent* man will never *keep*, but rather abhor.

k 2 Tim. 2. 12.
l Act. 4. 18, 19, 20.
m Esth. 4. 14.
n Esay 62. 6, 7.
o Mal. 3.
p Lev. 19. 17.
q 1 Joh. 3. 15.

2. There is a warrantable and *lawful silence*,

proper to *the man of understanding*, given him
r Pro. 11. 12 of God to *hold his peace* (r). Fifth, among *evil men*, who will be so far from *learning righteousness*, or *instruction*, that they will scorn reproof or advice; their corruptions will be the more provoked, as *Ahabs*, by the faithful dealing of *Micaiah* (s): and such *swine* will be
s 1 Kin. 22. 27. apt *to turn and rend* those that *cast pearls before them*. If *they that seek* the prudent mans *hurt*, *speak mischievous things against him*, he, *as a deaf man, heareth not*; and, *as a dumb man, he*
t Psal. 38. 12, 13. *openeth not his mouth* (t). If they reproach and revile him, he will *not render railing for railing, but contrarily blessing*; *knowing that he is thereunto called, that he should inherit a blessing* (u).
u 1 Pet. 3. 9. If he be oppressed, he will not too much complain to a *Pharaoh*, or to a *Rehoboam*, lest they adde to the burden. Too much clamor against men of power, while in their carreere, doth but open a way to more oppression.

Next, if he have to do with others of better disposition, he will *not go up and down with*
w Exod. 23 1. *tales* (w), to, or against others, but rather conceal the matter (*x*), if it may consist with
x Prov. xi. 13. duty. He will not be ἀλλοτριεπίσκοπος, a Bishop in another mans Dioceſs; that is, *busie*
y 1 Pet. 4. 15. *in other mens matters* (y), but *studyeth to be*
z 1 Thes. 4 11. *quiet* (z); nor, lavish in his tongue, in *speaking evil of dignities*, that is, of men in Authority (*a*). Nor, too open to new friends. A
a 2 Pet. 2. 10. *fool* indeed will soon *utter all his mind*, *but a*
b Pro. 29. 11. *wise man keepeth it in till afterwards* (b); that is, till he hath some tryal of his friend: men usually try new vessels with water, not with wine:

wine: so the prudent, trying new friends with ordinary discourse, before he be too free in secrets. In evil times, he will be most silent, touching the evil of the times, (unless his calling, as a Magistrate or Minister, require the contrary:) especially of men in power, who resolve that if God himself, or Christ, shall impose any *bands* or *cords* (to limit their actions) *to break those bands asunder, and to cast away those cords from them* (c); in this case, the prudent man knoweth, that too much talkativeness hath been the ruine of many, that *a fools mouth is his destruction, and his lips are the snare of his soul* (d): In such cases, he will *not trust a friend, nor put confidence in a guide, but keep the door of his lips from her that lyeth in his bosome* (e).

c Psal. 2. 3.

d Pro 11.7

e Mic. 7. 5.

Lastly, even in publick reproofs, if he be either Magistrate or Minister, the prudent man will have some respect to the times; not as a time-server, yet so observing it, as to do God best service, with most success, that the times which will not be better by too vehement opposition, may not become worse by his violence and passion. He that rows with the tide, will go in the channel, to chuse: but if the tyde be strongly against him, he will not strive with the stream, but creep up by the banks, and thereby passeth on to the place which he intendeth to go unto. He that leaps into a river to stop a flood, looseth his labour, and himself in it. If *Jezabel* once get an establishment from *Ahab* for the Prophets of *Baal*, *Elijah* will rather give way to the torrent, while it is in its full and furious

rious course, (which cannot last long) by flying
f 1 Kin. 19. 3. or hiding for a season (f), than too violently contest, till God open a way to their destruction by *Jehu's* sword.

This *Paul*, in his second years abode at *Ephesus*, seeing how madly the generality cryed up the Goddess *Diana*, he held it not wisdome to
g Act. 19. 37. fall sharply upon that Idol in particular (g), (for then he had way-laid his great designe of converting many of her ignorant worshippers unto Christ:) but onely in the general, preacht
h Vers. 26. against *Gods made with hands* (h). Thus the prudent man, seeing violent torrents of iniquity backt by authority, and becoming epidemical, knoweth that they are to be wasted and abated by Sluces of discretion, not opposed by strength of passion. So then, the prudent man holdeth his tongue, not as having not wherwith to answer, but keepeth silence, knowing his time: *A wise man holdeth his tongue till he see opportunity, but*
i Ecclus 20. 6, 7. *a babbler and fool regardeth no time* (i). This leadeth us to the third Thing propounded, *viz.*

3. When silence is to be kept. III. What is *the time* wherein such *silence* is to be kept: *In that time*, saith the Text. Some understand this of the then present time wherein *Amos* prophecyed; which time was very evil, as appears by those mighty sins charged upon them, *v.* 12. as appears also by the Prophets harsh entertainment amongst them, by *Amaziah* the Priest, who informed against him
k Amos 7. 10. to the King (k), & commanded him to pack out of that Kingdom: which the Prophet not hastning to do, (being sent thither of God) he was shortly after knockt in the head by *Amaziahs*

son,

son, with a Club, and after dyed thereof at *Tekoah*, as *Epiphanius*, St. *Hierome*, and others, relate the story of his death.

But others more properly refer it to the times then following, wherein the iniquity of *Israel* should yet more abound under those tyrannical Kings who succeeded *Jeroboam* the second, the then present King of Israel, till they were *all swept away by the* Assyrian, out of which Captivity they never returned unto this day. This, most *Expositors* approve to be the genuine sence; for, he saith not, They shall now, or *at this time*, but *in die isto*, *in that time*; not in reference to present calamities, but to future miseries threatned in this Chapter, when the *Virgin of Israel* was *to fall, and to rise no more* (l): which all agree to be meant of the Assyrian Captivity. Yet so, that we take in all the time between this prophecy, and that accomplishment of it. This is usual in all the Prophets, not only because of the certainty of what is denounced, but because from the first denunciation, the plague begins, though not discerned, nor sometimes accomplished till many years after.

l Vers. 2.

Now, the things which made *that time* so *evil*, were the *sins* of men, and Gods *judgements* for those sins, which were so sad and heavy, as might easily amaze and silence the wisest men.

1. *That time* was very evil, because *very sinful*. Even in this Prophets time their *sins* were *mighty* (m), ἐχυρὰς δὲ εἶναι φάμεν τὰς δοκεῖ τὸ ἀφορίπους, &c. those, we conceive, saith *Cyril*, to be *mighty sins*, which are great, and so enormous,

m Chap. 5. 12.

mous, as not be born or endured. They every where stare us in the face throughout this Prophesie. They were *many* and *heynous*: 1. They were multitudes, *three transgressions and four*: so termed twice over, in one Chapter of this Book (*n*): that is, exceeding many and manifold. For so the number *seven* is often in Scripture put for *many* (o); horrible oppressions (*p*), intolerable uncleanness, even of *father* and *son* with the *same maid* (q); abominable idolatries at *Bethel* (r), most unparallel'd perverting of judgement (s), hatred of all that reproved their *sins* (t), and desperate security in the midst of all their abommations (*u*). 2. These sins were very heynous, and exceedingly aggravated both by the circumstance of *time*, and the *universality* of them.

n Chap. 2. 4,6.
o 1 Sam. 2. 5.
Eccles. 11. 2.
p cap. 5. 11.
q cap. 2. 7.
r cap. 5. 5.
s ver. 7.
t ver. 10.
u cap. 6. 1. &c.

By the *circumstance of time* when they were committed: It was at least begun in the time of *Jeroboam* the second his reign, *When the Lord saw the affliction of Israel that it was very bitter*, when *there was not any shut up*, (that is, in safety) *nor any left*, (that is, unspoiled) *nor any helper for Israel* (w): at which time the Lord appeared wonderfully for them, and *saved them by the hand of Jeroboam the son of Joash* (x), although a wicked man. For, by him, God not onely broke the iron yoak of their evil neighbours, the Syrians, from off their necks; but, *restored the coast of Israel from the entring of Hamath unto the Sea of the plain* (y): to wit, the red sea, which Geographers extend as far as *Antioch* in *Syria*, computing it to be 284 miles from *Samaria*. Then he took in *Damas-*

w 2 Kin. 14 26.
x Vers. 27.
y Vers. 25.

cus,

cus, 140 miles from *Samaria*; as also, *Hamath, which belonged unto Judah* (z). So that all his Conquests are estimated to be 320 miles in length, whereby he made all the bordering Countries to become Tributaries to Israel. Yet, even now, at this time when *God* had done such great things for them, (and indeed, the greatest that ever he did for that Kingdom of the Ten Tribes) all this, and much more wickedness, was committed, and dayly multiplyed by them; so that they made use of mercy to sin even against mercy, which argues insufferable ingratitude. Therefore *God* threatens to *raise up a Nation against them*, (that is, the Assyrian) *who should afflict them from the entring in of Hamath to the river of the Wilderness* (a): wherein he threatneth the loss of all that *Jeroboam* the second had conquered, and intended also the utter devastation and total breaking of that Kingdom of Israel for ever.

z Vers. 28.

a Amos 6. 14.

The *universality* of these abominable transgressions, was another great aggravation of them; to make *that time, an evil time.* These were not the sins of some few particular persons only; but of the multitude, the body of the Nation, from the Prince to the meanest Subjects. All Israel was over-spread with this plague of Leprosie, if not in personal delinquency, yet in National guilt. The sins were National, because no course was taken against them by their Governours or Priests, who of all others were most guilty of them, and thereby encouraged others to commit the same. Therefore they are called (twice in this one Chapter)

the

b Amos 2. 4,6. *the transgressions of Israel* (b), and therefore judgement is denounced against *the children of Israel*, even *against the whole Family which he*
c cap. 3. 1. *brought out of Egypt* (c). Such was their desperate wickedness, even while that *Jeroboam* reigned, by the space of *one and forty years*, o-
d 2 Kin. 14. 23. ver the Ten Tribes of Israel (d).

But, after his decease, the *times* grew more prodigiously evil. For, beside the continuance of all the former outragious abominations, the Land became frequently defiled by shedding the blood of their Kings, which God never suffered to go unrevenged; how tyrannical and wicked soever those Princes were whom the people, or others, cut off, and murdered by the power of the sword. See this in some instances in that very Nation, as well before as after that time, the more to deter all men from it. The sacred History of *the Kings of Israel*, is full hereof. *Nadab* the Son of *Jeroboam* the first, had reigned scarce two years, (which he began
e 1 Kin. 15. 25. in the second year of *Asa* King of *Judah* e:) but *Baasha*, a ruffling and ambitious Captain, *of the house of Issachar, conspired against him, smote and slew him*, at the siege of *Gibbathon belong-*
f Vers. 27. *ing to the Philistines* (f). And, having dispatcht him, usurped his throne, and *reigned in his stead*, 22 years. Nor was he content with the butchery of *Nadab*, his King and Master; but, *when he reigned, he smote all the house of* that *Jeroboam*; *he left not to Jeroboam one that brea-*
g Vers. 29. *thed, until he had destroyed him* (g). Which judgement was just upon the house of *Jeroboam* for his wickedness in causing all *Israel* to sin

by

by committing idolatry at *Dan* and *Bethel*, and was threatned and foretold from God by the Prophet *Ahijah the Shilonite* (h). But *Baasha* murdered King *Nadab* upon another account, (as all usurping Tyrants commonly do) that there might be none of that race left to put in for the Crown, either in *Baasha's* time, or afterwards, when his son should aspire the throne. For which murders, God sent a sad message by *Jehu* the Prophet, *son of Hanani, against Baasha and against his House*, even for all *the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like to the house of Jeroboam, AND BECAUSE HE KILLED HIM* (i): that is, *Nadab* his son, and all the rest of that race. Where by the way, note, that he that killeth the Kings seed, is in Gods account a murderer of the King himself.

(h) *Ibid.* 1 Kin. 6. 7

It is true, that *Baasha* the murderer dyed in his bed (k): it being not unusual with God *to raise out of the dust*, some instrument to execute his justice and vengeance upon some wicked Prince, and to let him sit on the same throne for a season, (without some hope whereof he would never attempt such an high Act) because God never sets any to a considerable service, but he amply rewards it, although they minde not his service, but their own ambitious lusts. Yet it is not long ere he take full revenge on their issue who tread in the wicked steps of their fathers. Thus he dealt by *Jeroboam* the first, as we saw but now. So he dealt with *Jehu* who cut off the house of *Ahab*: so did he by

(i) *Ibid.* v. 6.

Baasha,

Baasha, when *Ela* his son reigned in his stead. For then before two years were over, *Zimri* a *servant* to *Ela*, (a Major-General, or *Captain of half his Chariots*) *conspired against him as he was in Tirzah, drinking himself drunk*; and *smote and killed him in the 27 year of* Asa—*and reigned in his stead* (l): and he no sooner began to reign, but *he slew all the house of Baasha*, (as *Baasha* had before dealt by *Jeroboam*) *he left him not one that pisseth against the wall, neither of his Kinsfolks nor of his Friends* (m).

But, *had Zimri peace who slew his Master?* (said wicked *Jezabel* that was afterwards for her bloody wickedness slain and devoured her self by Dogs.) Nay, so soon as Israel then still at the siege of *Gibbethon*, had heard say, that *Zimri had conspired, and also slain the King, all Israel made Omri the Captain* (General) *of the Host, King over Israel, that day in the Camp*: and then, going to besige *Tirzah* where *Zimri* had committed that murder upon his Master, after made his own abode in the same place, they took the City; which so soon as *Zimri* perceived, *he went into the Palace of the Kings House, and burnt it over* his own head, and *dyed* (n). And this butcherly fact of *Zimri* in slaying his Master, is by the Spirit of God himself, expressly pronounced TREASON (o); and you see the reward thereof, (though *he did worse then all before him* p) And however *Omri* (a mighty man) dyed in his bed, yet his wicked son *Ahab* perished by a wound received in a battel at *Ramoth-Gilead* (q), (notwithstanding his *humbling of himself*) upon that heavy denunciation

l *Ibid*, vers. 9, 10.

m Vers. 12.

n *Ibid*, ver. 16, 17, 18.

o Vers. 20.

p Vers. 25.

q 1 Kin. 22.

nunciation of God, to *take away his posterity*, and *to make his house like the house of Jeroboam the son of Nebat, and like the house of Baasha* (r) *Ahaziah* his son that reigned in his stead, lost his life *by a fall* out of a window *through a lattice* in an upper chamber of his house(s). After him, *Jehoram* or *Joram*, the second son of *Ahab*, (because *Ahaziah had no son* (t), reigned in his stead: and afterwards was cut off by *Jehu* (servant and Captain of *Ahab* and his sons) at *Jezreel*, where *Joram* lay *to be healed of his wounds which the Syrians had given him, when he fought with Hazael King of Syria* (w). After which no less then seventy moe of *Ahabs* sons that were brought up in *Samaria*, had all their heads cut off in one day by *Jehu's* command, and sent unto him *in baskets*, by the *Elders of Samaria*, and *Jezreel* (x). Howbeit, for as much as *Jehu* did this, not out of zeal and fidelity to God, but meerly to make his own way to the Crown; God avenged that very bloud *upon the house of Jehu*, which at Gods own command, he shed in *Jezreel* (y). So dangerous and horrid a sin it is for Subjects upon pretence of Religion or service to God, to imbrew their hands in the bloud of their Soveraign. For this bloud was revenged not only *on the house of Jehu*, but on the whole *Kingdom*, which ever after that, was destined to destruction then threatned, *I will cause to cease the Kingdom of the house of Israel* (z): see *how*, and *when*.

r 1 Kin. 21. 22.
s 2 Kin. 1. 2 and ver. 17.
t 2 Kin. 3. 1
w 2 Kin. 9. 15, 24.
x 2 Kin. 10. 7.
y Hos. 1. 4.
z Ibid.

Jeroboam the second dying, *Zachariah* his son *reigned in his stead*: but before six months

were ended, *Shallum* the ſon of *Jabeſh conſpired againſt him* (this *Shallum* being a great man and popular, during the *interregnum* between *Jeroboam* the ſecond and *Zachariah*) *ſmote him before the people, and ſlew him, and reigned in his ſtead* (a). This put an end to the rule of *Jehu*, who had a promiſe from God that *his children of the fourth generation ſhould ſit on the throne of Iſrael* (b) that *Zachary* being of the *fourth generation* of *Jehu*, and for a while ſate on the Throne.

a 2 Kin 15. 10.

b 2 Kin. 10. 30.

But *Shallum* (who ſlew that King) having reigned but one full month, received his wages by *Menahem*, another ruffling ſword-man, who came to *Samaria* and *ſlew Shallum, and reigned in his ſtead* (c). And that *conſpiracy* of *Shallum* againſt his King, ſtands upon record to his ſhame, though *Shallum* were a wicked Prince.

c 2 Kin. 15. 14.

Menahem died after ten years reign, leaving his ſon *Pekaiah* to ſucceed him: but at the end of two years *Pekah the ſon of Remaliah* (a Captain of his) *conſpired againſt him, ſmote him in Samaria, killed him, and reigned in his room* (d). But (about 22 years after (e) *Hoſhea the ſon of Ela* (being General under *Pekah*) made a *conſpiracy againſt* him, *ſmote him, and ſlew him, and reigned in his ſtead, in the* 20th *year of* Jotham *the ſon of Uzziah* (f): which *Hoſhea* was the laſt King of Iſrael, who although he were more popular, and indulgent to the people then his Predeceſſors, yet he had not reigned nine years, before himſelf and all Iſrael under his Dominion, were ruined and carried away captive into *Aſſyria* (g) whence they never returned,

d Verſ. 25.

e Verſ. 30, 32.

f Verſ. 30.

g 2 Kin. 17. 6.

ed, but are scattered all the world over, knowing no end of their misery.

Thus we see butcheries of Kings committed, and every one of them sharply revenged by him by *whom* all *Kings* (whether good or bad) *reign*; and what *evil times* those were in Israel, wherein *the prudent should keep silence*: And it is very remarkable, that in less then 40 years, no less then five Kings of Israel were bloudily murthered; and that however every one of them were wicked, and came in by bloud (all except one) yet those sword-men (for none else durst attempt such bloudy Treasons) who slew them, were themselves and families all destroyed, and so was the Kingdom it self, so far as it joyned with them therein, and that without recovery.

2. That *time* was very *evil* by means of the dreadful *judgements* which those hainous sins let in upon that Nation; and all as the fruit of their first revolt from *Rehoboam*, their lawful Soveraign; and setting up an upstart, *Jeroboam*, in his room. For, by means hereof, these inevitable mischiefs followed at the heels; which, in the end, ruined both the Kings and Kingdom of their erection.

1. There lay on them a necessity of a standing Army, which for the most part, ruled by the sword for above 250 years together. You read of no King of those ten Tribes, but you meet with an *Army*. So sad a thing is it to cast off a lawful King, how wicked soever, and how just soever it be with God to reject him. *David* never durst to deal so by *Saul*, when the

Lord had rejected him from being King, and anointed *David* by *Samuel* the Prophet, to succeed *Saul* in his Kingdom.

2. There was a pretended necessity also of giving liberty to all Religions; yea, to Idolatry it self, *ad faciendum populum*, the better to gain the common people to the designs of their Leaders. So did *Jeroboam* by setting up *Calves* or Idols in *Dan* and *Bethel*, to keep the people from going to *Jerusalem* to worship, whereby the Priests and others might have taken occasion to solicite their returning to their own native and lawful King (*b*). And this, the Devil (who put him upon this) was sure would provoke God to the ruine of *Jeroboam*, his family, and Kingdom. For, hence God could not but give men up to civil broils, factions, and wars: to permit Armies raised for defence of the Publick, to ingross and usurp all power, and to destroy those that first raised them: So did the Captains of *Alexander*, after his decease, to the ruine of the Grecian Monarchy. So the *Militia* of *Rome*, ruined their Senate. So the Turkish Souldiery now. And God grant it end there.

b 1 Kin. 12. 26, 27.

3. A change of Government, which must needs introduce those butcheries of Kings and their Families, engage the people in bloudy Factions, oppress them with heavy Taxes, expose them to the barbarous insolencies of the Souldery, inure then all to violence and bloud sheddings, and to banish all Religion and Godliness. No true servant of the Lord, whether Propher, or Minister, can long expect

liberty

liberty or safety. Hence, albeit in *Jeroboam* the second his reign, we finde three Prophets employed by God in Israel; *Hoseas*, *Jonas* and *Amos*: Yet after them we read of no Prophet at all amongst them till their Captivity. For, as *Jeroboam* the first, when he had set up Calves, banished all the Priests and Levites (i): So will all Tyrants and Usurpers deal with the faithful servants of the Lord to the end of the world; because such Ministers cannot but protest against their Usurpations and Tyrannical Courses. Hereby Israel was for a long time compelled to be without the *true God, a teaching Priest, and without Law* (k). All which must needs make the *prudent to keep silence* with a witness. i 2 Chron. 13.9. k 2 Chron. 15.3.

IV. I now come to the Grounds and Reasons why, in such *times*, the *Prudent* shall and ought to keep silence. I shall reduce them all to these, *viz.* 4. *The grounds of such silence.*

1. In *evil times*, the persecution of such as are faithful and *prudent*, is extraordinarily sharp. When once the body of a people declare themselves incorrigible, and take on them to be exceeding wise, and account the most prudent the greatest fools, then are they most mad against the choicest servants of God. We have seen it in the usage of this very Prophet *Amos*. The like measure was meted to all the servants of the Lord in the days of *Elijah*, after *Jezabel* had advanced the Prophets of *Baal* (l). This caused *Elijah* to flee for his life; and, instead of reproving, *to go a days journey in the wilderness* from that cursed crew (m). If men l 1 Kin. 19 10. m V. 3. 4.

once turn ſwine, we know who hath warned all wiſe men, *not to caſt pearls before them, leſt they trample them under feet, and turn again and rent thoſe* that ſo imprudently caſt away thoſe
n Mat. 7. 6. Jewels (n). In this caſe, *let no man ſtrive nor*
o Hoſ. 4. 4. *reprove another* (o).

2. God uſually diſchargeth his own ſervants in the Miniſtry it ſelf from *reproving*, when his people become a *rebellious houſe*. If the Lord once find that they *will put hands upon* Ezekiel, *and binde him with them*; his direction is, *thou ſhalt not go out among them*: and, *I will make thy tongue cleave to the roof of thy mouth, that thou ſhalt be dumb, and ſhalt not be to them a repro-*
p Ezek. 3. 25, 26. *ver* (p). In this caſe, we have Chriſts own warrant and command, *When they perſecute you in one City, flee ye into another* (q). Not but that martyrdom is to be undergone, where it cannot be avoided without denying or deſerting the truth: yet ſo long as there is a door, or but a *window* open for eſcape, *Paul* himſelf (who was *ready to dye at Jeruſalem*, or elſewhere, when God ſhould put him to it) will not fail to make
r Act. 17. 5. uſe of it (r). Thus every *prudent man fore-ſeeth the evil, and hideth himſelf, while the ſimple*
s Pro 22. 3. *paſs on and are puniſhed* (s).

3. It is an exceeding great addition to the publick Calamities of a Nation, when God breaketh out in judgement againſt it, to be deprived of wiſe and *prudent* men, that might be able to adviſe, counſel and direct them what to do in the midſt of their deepeſt diſtreſſes. When *God* intends to puniſh a people to purpoſe, he either taketh away, infatuateth, or layeth aſide

all

all prudent Counsellours, that they shall be of no use unto them. Thus the Lord threatneth *Jerusalem* to take away not onely the *stay and staff of bread*, &c. but *the judge and the Prophet, the prudent and the ancient; ---- the honourable man and the Counsellour*---(t). And that men may know that this is no ordinary judgement, observe how the Lord calls all to take extraordinary notice of it; *Behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid* (u).

t Esay 3.2, 3.

u Esay 29. 14.

This sad providence, however most men regard not, till they feel the smart of it; yet when once Gods anger breaks out like fire, bringing them under manifold pressures and distractions that they know not what to do; and that such as rule over them, become like *Princes of Zoan, fools* and *mad-men* (w), plunging them over head and ears into more and greater distresses, oppressions & confusions every day; then they begin to be sensible of their miserable condition in this very respect, and cry out, as the Church in the *Lamentations*, concerning the sad estate of *Zion* under the Babylonish Captivity: *Her gates are sunk into the ground, he hath destroyed and broken her bars:* How so? *Her King and her Princes are among the Gentiles; the Law is no more, her Prophets also find no vision from the Lord. The Elders of the Daughter of Zion,* (which were, or should be, *prudent men*) *sit upon the ground, and keep silence* (x). This is very grievous; especially when *there is no more*

w

x Lam. 2. 9 10.

any Prophet, nor among them any that knoweth
y Psa. 74. 9 *how long* (y) such a calamity, and dearth of prudent men, shall continue. No marvel then, if the *prudent keep silence in* such a time.

4. In such times there be usually false Prophets, and lying Flatterers more then enow, whom the Devil stirreth up to lead the Leaders of the people out of the way, to the destruction of all: and these are hugg'd, cry'd up, and even adored, while the true Prophets and Servants of God, and the truly prudent, are neglected, hated, scorned, and sometimes banished, or slain. Thus it fell out in *Ahabs* time; *Jezabels Prophets of Baal*, even 400 men, were enquired of, whether *Ahab* and *Jehoshaphat* should go up to *Ramoth-Gilead* to battel. These were the men that were consulted; and they, with one mouth, answer, *Go up, for the Lord*
z 1 Kin. 22. 6. *shall deliver it into the hand of the King* (z): never naming what King: For, that the *lying*
a Vers. 22. *Spirit*, then *in their mouths*, concealed (a), and thereby brought *Ahab* and Israel to ruine. In the mean time, there was then but one true Prophet of the Lord consulted; who, when conjured thereunto, spake out, and told *Ahab* what would be the issue of that expedition, that *all Israel* should be *scattered on the hills without*
b ver. 17 *a shepherd* (b), which was enough to forewarn *Ahab* of his death in that battel: but, he was slighted, and *Ahab* the more inraged against him. So that for his plain dealing, he was cast into prison, and fed with the *bread and water of affliction*, while the false Prophets were believed, to the ruine of him that gave credit to them.

them. A prudent man then must needs be censured as having lost his prudence, if he keep not silence at such a time.

If now it be objected,

1. That God himself commands his servants *not to keep silence*, Esay 62.6. *Answ.* This is not meant of speaking to the wicked always, or at all, after God hath pronounced them incureably contumacious, (for then he makes his servants *dumb*, as was noted before) but it is to be understood only of prayer unto God, to *establish and make Jerusalem a praise in the earth*: till this be done, they must *give him no rest*. *Object.* 1. Ezek. 3.26

2. That God bids to *cry aloud*, even to the wicked: *Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins*, Esay 58. 1. *Object.* 2.

I answer, That this is given in charge, not to every prudent man, but onely to Prophets and Ministers, whose office it is to reprove and give warning (*e*); until they declare their *sins as Sodom, and hate to be reformed*. God himself will not always strive with man by his servants (*f*), nor will Christ always wait and preach at *Jerusalem* it self; but, at length give over, and *hide from their eyes*, what in due season they would not know nor see. 2 Tim. 4.2. e Ezek 3. 17, 18. f Gen 6.5. g Luk. 19. 42.

3. That *they that feared the Lord, spake often one to another*, even in the worst of times; and were commended, yea, rewarded, for so doing (*h*). But this was onely *one to another*; not to the wicked that *sate in the chair of scorners*: for, such *shall be consumed, and all that watch for iniquity shall be cut off* (*i*). In such *Object.* 3. h Mal. 3.16 i Esay 29. 20.

such cases, a fool when he holdeth his peace, is accounted wise.

Now then, seeing that *whatsoever things were written aforetime*, (that is, in the old Testament) *were written for our learning* (k); let us make some improvement of this Text, and the opening of it, by way of *Application*.

k Rom. 15. 4.

5. *Application.*

This sharply reproves sundry sorts among us, who shew themselves to be far from prudent men. I shall instance in some particulars.

1. *For Reproof.*

1. There are too many who extreamly complain of the times, as being very evil and perilous beyond all before them, yet take not out this lesson, to *keep silence in such a time*: but, by their clamours, revilings, bitter invectives, help to make them worse, and to bury themselves, and all good men, in them.

If it be the part of a *prudent man to keep silence in evil times*; how is it that so many licentious tongues, set on fire by hell, and scurrilous Pens steept in vinegar and gaul, are so outragiously clamorous and seditious, against Authority, Magistracy, yea, Majesty it self? witness the multitude of bitter railings, unparallell'd revilings and blasphemies of Parliaments; yea, of the King himself, which I tremble to think of, and abhor to mention. A man is no body now, that cannot shoot out arrows, even bitter words against the King every day, and every hour of the day: as if that now were the onely fashion fit to be used, which *Elihu*,

by

by way of deteſtation, interrogated *the friends of Job* (who took themſelves to be *wiſe*) for abuſing *Job* (although no King) in the time of his ſharp affliction, by too harſh language: *Is it fit to ſay to a King, Thou art wicked? and, to Princes, Ye are ungodly?*

The King is not yet tried, much leſs laid aſide. And, whatever his offences be, they cannot warrant us to revile his perſon, being ſtill our King, and ſo acknowledged by the Parliament. God made this ſtanding Law againſt all revilings of Magiſtrates? *Thou ſhalt not revile the Gods, nor curſe the ruler of the people* (l). And the ſame Spirit of God gives this in charge alſo, *Curſe not the King, no not in thy thoughts* (m), if thou do, God will diſcover it: *For a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter* (n). The Angel durſt not ſo deal with the Devil himſelf, when he would fain have diſcovered the *dead body of Moſes* which the Lord had *hidden* (o), on purpoſe to prevent the ſuperſtition and Idolatry that otherwiſe the poſterity of Iſrael would have been apt to commit with it) and had a great conteſt with *Michael the Archangel*, (even Chriſt himſelf) thereabout, that he might have drawn that people to idolatry with ſuch an eminent Saint. Yet even that Archangel *durſt not bring againſt him a railing accuſation, but only ſaid, The Lord rebuke thee* (p). And when the ſame evil ſpirit afterwards maliciouſly upbraided *Joſhua* with thoſe filthy garments (that is, the high Prieſts Garments which had been by all the time of the Babyloniſh captivity hid in holes

(l) Exo. 22. 28.
(m) Eccleſ. 10. 20.
(n) *Ibid.*
(o) Deu. 34 6.
(p) Jude 9.

holes, to prevent the abuſing or deſtroying of them by the Babylonians; and ſo, could not but be very ſquallid, foul and tattered,) when *Joſhuah the* then *high Prieſt* was *ſtanding before the Lord*, to Miniſter unto him; the Angel of the Lord ſaid no more but, *The Lord rebuke thee, O Satan; even the Lord that hath choſen Jeruſalem, rebuke thee. Is not this a brand pluckt out of the fire?* That is, can he who hath ſuffered ſo much, and ſo long, (and ſo had the garments too) help it? Let all ſuch therefore know, their day is coming, for that themſelves proclaim their own folly and madneſs. And as for their end, let them read their doom, in 2 *Pet.* 2. 10, 11. where among thoſe that are *reſerved unto the day of judgment to be puniſhed*, they may find thoſe to be the *chief* that *ſpeak evil of Dignities, whereas Angels, which are greater in power and might, bring not railing accuſations againſt them, before the Lord: But theſe, as natural bruit beaſts, made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, and ſhall utterly periſh in their own corruption.* And thus, *every* ſuch *prating fool ſhall fall* (q), of which if any man make queſtion, the ſame Spirit of God in the very ſame place redoubleth the ſame doom, and ſaith it over again, *a prating fool ſhall fall.* Which doth aſſure all that are hereof guilty that they ſhall not eſcape the vengeance of God, but that this *their ſin will find them out.*

(q) Pro. 10. 8.

2. It meets with thoſe alſo that *ſpend their time in hearing and telling news*, and *taking up* every *evil report againſt their Neighbours*, Magiſtrates,

giſtrates, Miniſters, any body: that prate, rail, and blow up contention and ſedition, as the only trade; as if God had taught the quite contrary to *keeping ſilence in evil times*; and that he had ſet no bounds to the tongue to keep it from *ſetting on fire the whole frame of nature* (r). This Age hath made all *Athenians* in this point (s). But ſee the ſimplicity of ſuch Novelifts in this taking up of every thing in the ſtreet. *The ſimple believeth every word* (t). They take themſelves to be very wiſe and ſagatious, and that it is a great point of Policy to get all the intelligence they can; but God accounts them filly fools, *whoſe mouth is their deſtruction; and their lips, the ſnare of their ſouls* (u).

r Jam. 3.6

s Acts 17. 21.

t Pro. 14. 15.

u Pro. 18.7

3. It gives a ſharp check to ſuch as run before the times, and ſtrive to make them more evil than otherwiſe they would be. How ſtrangely do men out of Saint-ſeeming-ſycophantizing diligence, labour to anticipate Parliaments, Army, all; fathering that upon both, which never yet hath been publickly Declared by either!

As for inſtance. How many are there that run up and down to make parties in the Country, and now in the City, to incite and inſtigate the preſent powers to take away the life of the King, ſtirring up the people, in a ſeditious way to demand it; and to rail at all that are againſt it: never producing any Act for the taking away the Kings life; nor order of the Counſel of the Army, for ſuch a *Trial!* And is it not a great prejudice and ſcandal to aver, that either ſuch as ſit in Parliament or ſway the Army,

my, intend any such things before the Trial (if there must be one) as if they were resolved before the hearing what to do with the King?

Who gave private men liberty to talk so boldly, seditiously, and viperously against their Soveraign? yet they take it, and thereby have inflamed many in this City to run away in mutinies from all Government; never considering that this is the high way to their own destruction; and that others will do as much for them, and give them *good measure, pressed down, shaken together, and running over?* Thus is all Order, Government, and Modesty laid wast at once; and this City, once the glory of the World, is now likely to become the scorn of all Nations. Most of which is occasioned by your scurrilous and lying Pamphlets; and by none more then by that foul-mouth'd immodest and mercenary *Moderate Intelligencer*; who never knew what Moderation or Loyalty meant. The instances which he brings, rather make against him then for him. For, however *David* were compelled to take up arms in his own defence against the bloud-thirsty persecution of *Saul*, who pursued him (as the Hawk) a *partridge upon the mountains*; yet he never durst be disloyal, but abhorred to take away *Saul's* life (that did all he could to take away his) or to lift up his hand against him; yea, he slew him that brought him tidings that he had slain *Saul* (*w*); wherein yet that party lyed too (in hope of a reward) for *Saul* fell upon his own sword, and so died (*x*). And unto that messenger, though an Amalekite and meer Heathen,

He would prove the lawfulness hereof by instances of the proceedings against Saul, Abimon, *and others; which I here omit, because unworthy to be mentioned.*

w 2 Sam. 1. 15.

x 1 Sam. 31 4.

then, *David said, How wast thou not afraid to stretch forth thine hand to destroy the Lords anointed*(y)? Giving us to understand, that very Heathens by the light of nature cannot but see this to be an horrid crime. (y) 2. Sam. 1. 14.

Hence we find that *Octavius Augustus Cæsar*, when he came to be Consul (even when he was but 20 years old) demanded in the field, (before he would take on him the Consulship) that they should proceed criminally against those that, in the Senate it self, had killed *Cæsar* his father: whereupon *Brutus* and *Cassius*, and all their friends were condemned. Then was set up a Roll of all that were appointed to be slain. After that, they set up the names of the Proscripts fastened in divers places of *Rome*, to the number of 130 Senators, the first time; and many moe afterwards, of which though many fled, and so escaped death; yet of those that were taken, few were pardoned. And how the Lord avenged the bloud even of bloudy and wicked Kings in Israel, you have sufficiently heard. *Plutarch* in *Augusto*.

2. *Admonition.* Be wise now therefore, O ye Citizens; have no hand, nor joyn with any, in such a wicked Act: be not abused by such as seek underhand to engage and enrage you. See and consider the woful Tragedies and miseries of such as have been Actors in such bloudy attempts. I deny not but Kings may, in some cases, be called to account, matters of fact may be examined, and course taken to prevent Tyranny, and Slavery: yet if such a thing should follow, as the taking away a Kings life, it is enough to make

make a dumb man to speak, and to cry out as *Crœsus* his Son, when he saw one coming to butcher the King his Father, ἄνθρωπε μὴ κρόϊνε κρόϊσον: *O man, kill not* Crœsus.

Let all sober Christians, even now when the King is under the power of the sword, as *Saul* when he was in the Cave under the power of *David*, and *Davids* men urged him to take that advantage to destroy *Saul*, say as *David*, (whose *heart smote him but for cutting off a skirt of Sauls robe* privily) *The Lord forbid that I should do this thing unto my Master, the Lords anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord* (z). The like resolution he took up when at another time he found *Saul* and his whole Army that pursued *David*, asleep, in the *Hill of Hackilah*, by the wilderness of *Ziph*, where *David* had hid himself from *Saul*; and now, had an opportunity to have dispatcht him, so as no man should have known who did it. Nor would he suffer *Abishai*, *Joabs* Brother, then with him, to do it: *For*, saith he, *who can stretch forth his hand against the Lords Anointed, and be guiltless? And David said furthermore, As the Lord liveth, the Lord shall smite him, or his day shall come to die; or he shall descend into the battel and perish* (a). So tender will a good man be of the worst of Kings.

See Goodwins *Anti-Cavaleerism*, Pag. 11.

z 1 Sam. 24 6.

a 1 Sam. 26 9, 10.

Wherefore, if any of you have engaged herein, beware how you go on. And do in this case, as *Solomon* adviseth in another; *Do this now, my son, when thou art come into the hand of thy friend, go, humble thy self, and make sure thy*

thy friend: give not sleep to thine eyes, nor slumber to thine eye-lids. Deliver thy soul as a Roe from the hand of the hunter, and as a bird from the hand of the fowler (b). And seeing the *times* are so *evil*, let us labour to make them better, or at least to shew so much prudence as to speak onely to God (*c*), and to such as fear him (*d*): But, to *keep our mouths as with a bridle, while the wicked are before us.*

b Pro.6.3. 4,5.

c Esay 63. 1. & v.6,7

d Mal.3.16

Nam nunquam tacuisse nocet, nocet esse locutum.

Needful silence never did harm: It is onely unseasonable speaking that hurteth the Speaker. I therefore conclude all with this short Caveat; Whatever liberty fools may take, *let all prudent men keep silence at this time,* (unless against *Destroying* of Kings) *for it is an evil time.*

FINIS.

Legenda.

PAge 10. line 5. for *second*, read *two*. P. 11. l. 33. r. φαμὲν τὰς ἁμαρτίας τὰς δεινὰς τὸ. l. 30. r. ἀφορήτους. P. 12. l. 9. r. *intolerable*. Pag. 16. l. 22. r. *and after*.